

PROCEEDINGS
OF THE
SOUTHERN RHODESIA

**Missionary
Conference**

Victoria Falls
23rd to 28th JUNE.
1932.



MORGENSTER, S. RHODESIA.
MISSION PRESS,
1932.

THE LIBRARY
OF THE
HARTZELL
THEOLOGICAL
SEMINARY

“Maswi Enyu Akandiponesa”

No.

SOUTHERN RHODESIA MISSIONARY CONFERENCE.

OFFICERS FOR THE ENSUING PERIOD.

President :

Rev. Neville Jones.

Vice-President :

Rev. Frank Noble.

Secretary and Treasurer :

Rev. A. A. Louw Jnr.

Executive Council :

Rev. Father R. H. Baker C. R.
Rev. Father A. Burbridge, S. J.
Rev. G. S. Murray
Lt. Col. Moffat

Rev. Herbert Carter
The Ven. Archdeacon
S. J. Christelow
Sister Muriel Pratten

The next Conference will be held at Great Zimbabwe, during the last fortnight of June, 1932.

CONSTITUTION OF CONFERENCE.

1. To promote Christian Missions in Southern Rhodesia.
2. To encourage fraternal intercourse and co-operation amongst ministers, missionaries and others interested in mission work, and to excite a deeper sympathy with missionary operations amongst Colonists generally.
3. To further the education and general advancement of the native people.
4. To collect missionary statistics and papers on subjects relating to mission work.
5. To consider all questions that may bear, through legislation or otherwise, upon the religious and educational interests of the natives.
6. To consult and advise on missionary work, with a view to securing, as far as possible, uniformity of action in dealing with native customs and affairs.
7. The Conference to consist of ministers, missionaries and other workers in connection with any denomination operating in Southern Rhodesia; the said denomination having been admitted into the Conference by the vote of the Conference.
8. All members shall be entitled to speak, but only members of the Executive and four members of each society shall be entitled to vote. The voting members shall be selected by their own Society and their names handed to the Secretary at the beginning of each Conference.
9. Each Society which is in membership with the Conference shall pay an annual subscription of £3 3s. Any Society which fails to pay its subscription for two consecutive years shall forfeit its right to membership with the Conference.
10. As far as funds allow, the travelling expenses of the members of the Executive shall be paid to one Executive meeting per year.
11. The Executive Council shall consist of a Chairman, Vice-Chairman, Secretary, and seven other members, one of whom shall be a lady member; these to be selected at the close of each Conference.
12. In the event of a vacancy occurring on the Executive Council by death, removal or resignation, the Executive Council is empowered to fill the vacancy or vacancies from members of the Missionary Conference.
13. When any change in the Constitution is proposed, notice thereof must be given in writing to the Executive Council at least six months before the meeting of the Conference; and no change can be made except by a two-thirds vote of the Conference.

CONTENTS.

Foreword

1. Opening Ceremony...	page 1
2. Presidential Address ...	2
3. Votes of Sympathy and Appreciation ...	2
4. Report of the Executive ...	3
5. Peoples' Savings Banks ...	7
6. Native Education ...	7
7. Jeanes Teachers...	10
8. Marriage Laws...	11
9. Divorce...	12
10. Lobolo for Children and Sisters of Christians...	12
11. Native Wills...	13
12. Pawning of Children ...	13
13. Joint Councils ...	14
14. Natives and Hygiene...	15
15. Ridding the World of Leprosy...	16
16. Admission of New Denominations ...	17
17. Natives and Maize Control ...	17
18. Wayfarers...	18
19. Pathfinders ...	19
20. Language Unification and Bible Translation...	19
21. S. Rhodesia Conference of Christian Natives.....	22
22. Missionary Co-operation in Combating Evils affecting Women and Girls ...	23
23. Government Expenditure and Native Taxation ...	24
24. Business...	24
25. Votes of Thanks ...	25
26. Next Conference ...	26
Appendices :	
Resolutions of Conference of Christian Natives...	27
List of Conference Members Present ...	31
S. Rhodesia European Missionary Directory...	33
Opening Address of President ...	Reprint bound in.

FOREWORD.

The Victoria Falls Conference was, in more than one respect, unique, and will no doubt linger long in the memories of those who attended it.

No more fascinating environment could have been desired. While within the marquee tent we were discussing the many problems incident to God's Kingdom on earth, from without the roaring of rushing waters was constantly reminding us of His wondrous presence, manifested in one of the most marvelous of His works of creation.

A special feature of the Conference was the joy of Christian fellowship. Around the common table, where grace was sung, during the pleasant excursions to the Falls in the afternoons, or round the camp fire at night, the differences of denominationalism were wellnigh forgotten, and we were all one in His glorious service. New friends were made, and old friendships renewed, as never before, and the verdict of more than one was that this had been "a real Conference". No wonder that the Conference decided with acclamation to have its next meeting at Great Zimbabwe, likewise under canvas.

Another innovation, appreciated by very many, was the devotional service, conducted in the evenings by Pastor F. Björk, and the combined Conference Services on Sunday. These services brought one, as someone expressed it, "close to the throne of God" and served continually as a reminder that the Master's service is of a dual nature—the service for the fellow-man, and the personal service and devotion of the heart.

The thanks of the Conference is particularly due to the Government of S. Rhodesia for being so well represented at our meetings, in spite of the fact that the Conference was held in a rather out of the way place for official representation. The presence of Major the Hon. R. J. Hudson at the opening, and during the whole time of Mr. Bullock, Acting Chief Native Commissioner, and Mr. Jowitt, Director of Native Development, was fully appreciated.

The arrangements for and organisation of the Conference were beyond all praise, due to the untiring services for months ahead of the Rev. Neville Jones. It was nothing short of a tragedy that at the last moment Mr. Jones himself was prevented by sickness to attend. The vote of condolence passed by the Conference was but a poor expression of the appreciation actually felt by all for what Mr. Jones had done.

It is a matter of regret that the limited income of the Conference has made it impossible to print *in toto* the admirable papers which were presented on the various subjects. A fairly full summary however, has been given of each paper, which it is hoped will be of some value.

Morgenster,
Great Zimbabwe.

A. A. Louw Jnr.,
Hon. Secretary.

PROCEEDINGS OF THE
**SOUTHERN RHODESIA MISSIONARY
CONFERENCE.**

Held at the Victoria Falls,
23rd - 28th June, 1932.

The Conference assembled in the Marquee Tent on the north bank of the Zambesi River at 9. 30 a. m. on Thursday, the 23rd of June, and concluded at 1 p. m. on Tuesday, the 28th of June. With the exception of Saturday afternoon, only morning sessions were held, in order to give members of the Conference the opportunity of enjoying the wonders of nature during the afternoons. The proceedings of each day were prefaced by a short Devotional Service, led on the successive days by the Rev. M. J. Murphree, the Ven. Archdeacon S. J. Christelow, Sister Muriel Pratten, Colonel Moffat and the Rev. H. W. Murray, while the Evening Sessions were likewise of a devotional nature, being conducted by Pastor E. Björk, Missionary-Evangelist of the Swedish Lutheran Church. On Sunday morning early special Communion Services were arranged for Anglicans and Non-Anglicans, while two United Conference sermons were delivered, the one at 11 a. m. by the Rev. A. A. Louw Snr. and the other in the evening by the Rev. Father R. H. Baker, C. R.

1. OPENING CEREMONY.

After the members and visitors, numbering just over a hundred, and including His Excellency the Governor of Northern Rhodesia, Sir James Maxwell, K. C. M. G., K. B. E., M. D., Major the Hon. R. J. Hudson, M. C., K. C., Acting Prime Minister and Minister for Native Affairs, and Mrs. Hudson, and Mr. C. Bullock, Acting Chief Native Commissioner, had been welcomed by the President, Major Hudson now opened the Conference in an address which was warmly appreciated by all present. Major Hudson in the course of his speech mentioned the cordial relations which had always existed between the Government and Missions, stating that this should be the normal state of affairs, as civilisation without Christian preaching, was inevitably doomed to failure in an attempt to uplift the Native. On the main issues they were in agreement, and if at any time differences had arisen between the Administration and Missions, it had only been in matters of detail. He regretted very much that the revenue of Missions had been seriously curtailed at the present moment, but urged that the good work the Missions were doing should be carried on at all costs with the means that were at their disposal. He hoped that much good would result from the meetings at the Falls.

His Excellency the Governor of Northern Rhodesia, also briefly addressed the meeting, wishing the Conference every success in their deliberations.

The appreciation of the Conference of the addresses of these two distinguished guests was fittingly voiced by the President.

The Conference also had the pleasure of having in their midst two official delegates from the General Missionary Conference of Northern Rhodesia, and two from the Southern Rhodesia Conference of Christian Natives. These delegates were warmly welcomed by the President on behalf of the Conference. The Rev. Douglas Gray, President of the Northern Conference, in replying, heartily welcomed the Conference to Northern territory, and expressed the hope that this would be the beginning of a closer co-operation between the Northern and Southern Rhodesia Missionary Conferences. The Rev. J. G. Soulsby, member of the Executive of the Northern Conference, fully endorsed Mr. Gray's words, and expressed the hope that the suggestion of closer co-operation would be actually put into practice. A step in this direction would be made if the "Mirror" could include the Northern languages, and if a sub-editor could be appointed for the North.

2. PRESIDENTIAL ADDRESS.

The President of the Conference (Rev. Father R. H. Baker) then proceeded to deliver his Presidential Address on the subject: "Missions and Governments". This Paper which was very highly appreciated, will be found separately recorded at the end of the report.

3. VOTES OF SYMPATHY AND APPRECIATION.

1. *Illness of Rev. Neville Jones.*

The Conference expressed in the following resolution, its deep sympathy with the Rev. Neville Jones, who had worked for months making all the preparations for the Conference, but was not privileged to attend any of the meetings, having had to be taken into hospital the day prior to the commencement with a bad attack of influenza:

"This Conference sends its affectionate greetings to the Rev. Neville Jones, sincerely regretting the sickness which prevents his presence at the Conference. The Conference desires to express its deep appreciation of the very able and highly successful organisation of the Conference Camp, and prays that Mr. Jones may speedily recover health and strength."

2. *Retirement and illness of Rev. John White.*

To those who had had the privilege of knowing the Rev. John White, and of working together with him, the Conference seemed incomplete without him. The Conference missed his genial presence, and by a standing vote, feelingly expressed its sense of loss in a resolution which was present-

ed by the Rev. A. A. Louw Snr, one of Mr. White's personal friends, and co-worker with him since the inception of the Conference.

"That this Conference place on record its sincere appreciation of the signal service rendered to the cause of Christian Missions in Rhodesia by the Rev. John White of the Wesleyan Methodist Missionary Society, whose retirement took place this year. Mr. White's connection with the Conference dates from its inception, and his interest in it has remained unabated. He has served almost continuously on its Executive: he has, on more than one occasion, been its President, and he has given of his best to its deliberations. His singleness of purpose, and his passion for justice, made him universally beloved by the Native people whose champion he was, and while on occasion his advocacy of unpopular causes exposed him to the adverse criticism of many of his own colour, the sincerity of his motive was never questioned, nor was he held in less respect on that account. Those who were privileged to work with him, knew his genius for friendship and enjoyed his keen sense of humour.

"We thank God for a life of noble purpose and high achievement, and while we regret the severance of the intimate contact with Mr. White, which we have so long enjoyed, we would assure him of our undiminished affection for him, and of our sympathy with him in the physical disability which we are sorry to know he is called upon to bear. We pray that the peace of God may fill his heart, and that his faith may accomplish the victory. We also bear Mrs. White in affectionate remembrance, and pray for her every needed blessing."

4. REPORT OF THE EXECUTIVE.

The report of the Executive Committee was presented by the Secretary (Rev. A. A. Louw Jnr.)

During the interval considerable changes had to be made in the personnel, due to the departure from the country of several members, and the furloughs of others. The Executive suffered a distinct loss when Rev. John White tendered his resignation on the eve of his departure from S. Rhodesia. Rev. F. Noble had been nominated, and been approved by the Governor in Council to serve on the Land Board as the Representative of the Missionary Conference.

The Secretary reported two Interviews that had been held with the Hon. the Prime Minister and the Hon. the Colonial Secretary and the Medical Director on the questions of "*Forced Labour*" and "*Medical Assistance to Natives*."

To the Prime Minister the following Memorandum had been presented:

"In the present condition of Native life we agree that an interim policy of Compulsory Labour cannot be avoided. We consider, however, that apart from National Emergency, Compulsory Labour should be steadily eliminated.

In the meantime we would suggest that such Labour should be confined to:-

1. National and Local Emergency Service.
2. Minor village services of a kind which, being traditional and customary among the members of the community, and being performed by the members of the community to the direct interest of such community, are therefore a part of the normal civic obligations incumbent upon the members of the community.

We suggest that the following safeguards should be laid down.

1. No female shall be required to undertake compulsory labour.
2. No male native shall be required to undertake compulsory labour which involves sleeping away from home.
3. Such labour should be limited to tax-paying natives.
4. It should be *bona-fide* community labour equally advantageous to natives as to other sections of the community, and not in any case for individuals.
5. Adequate food rations should be provided during the progress of such work.
6. There should be no compulsory labour on Sundays.

Finally we would urge upon the Government the formation of Native Councils, so that such community work should not be imposed by a public officer or chief, but by the consent and approval of the Native Council; and that the Native Council should decide the amount of service each individual should be required to render annually to the community."

The Prime Minister had promised to give the different points raised his earnest consideration. Some good had already resulted, as members of the Native Department had been notified that women should not be called out to do road work.

During the interview with the Colonial Secretary, at which the Medical Director was also present, the following resolution was presented and elucidated:

"In view of the inadequate medical provision at the disposal of the Natives of this Colony, and in view of the fact that the bulk of the medical work among the Natives is being undertaken by Missions, we request Government to recognise Medical Missionaries other than British, provided that their qualifications satisfy the demands of medical science."

The inadequacy of the medical services was fully admitted. The Medical Director, however, pointed out that the law of the land was very definite that nobody should be allowed to practise without a qualification recognised by the British Medical Association, and he personally was not in favour of changing this law. He was, however, sure that native girls trained by a qualified nurse, even where there was no resident doctor, would be recognised and granted a certificate of efficiency, if the Medical Department was satisfied that they had received efficient training.

As the Executive had not been fully satisfied with the reply received from the Government to the resolution passed by the last Conference on the question of *Limitation of Lobolo*, the following further resolution had been drawn up and submitted to the Hon. the Minister of Native Affairs:

"This Committee regrets to learn that the Premier has not found a way to limit excessive lobolo payments. We readily admit that it is a difficult problem. We are also glad to learn that in some parts of the Colony the problem shows signs of adjusting itself. However, from our observation, and from information which comes from many sources, it is apparent that in many parts of the Country the amount demanded, and paid, is increasing rapidly. Moreover, it is no longer an exchange of cattle, but cash sums are being required up to fifty or even seventy pounds. The trend is in this direction and upward. Under these circumstances the original meaning of the custom is lost, and it becomes practically sale and purchase.

We also admit that many men will pay an exorbitant amount through a sense of duty. On the other hand, some of the more enlightened object. For several years we have been petitioned not by the old men who receive, but by the more progressive young men who have to pay, to try and find a way to have the abuse corrected. We would suggest that if a maximum legal amount were fixed, and it became known that young men could take advantage of the law, it would very soon become used, thereby serving a very useful purpose without abolishing the custom.

May we, therefore, invite further consideration of what we consider a dangerous abuse."

No reply had yet been received from the Government to this resolution, but Mr. Bullock, Acting Chief Native Commissioner, explained to the Conference that the question was being thoroughly re-investigated, hence the delay in sending a reply.

As, in their opinion, the *Native Affairs Commission* had not been functioning as might have been expected, the Executive had drafted the following resolution and forwarded it to the Hon. the Minister of Native Affairs:

"We note with regret that no steps have as yet been taken to maintain the complete personnel of the Native Affairs Commission, and we would respectfully draw the attention of the Hon. the Minister of Native Affairs to the resolution of the S. Rhodesia Missionary Conference at its last meeting, in which it welcomed the appointment of the Commission, fully realising the possibilities of public service this opened up. We sincerely trust that there is no intention on the part of the Government to allow the operation of the Commission to lapse.

"The Commission, we understand, reported to the Government on the work it has already done, and we feel that the evidence they have obtained in the course of their in-

vestigations could be of the greatest value to these who, like ourselves, are vitally concerned in the welfare of the Native people. We therefore venture to inquire where their reports are available to us, or can be made so."

To this resolution also, no reply had as yet been received. Mr. Bullock explained that this Commission had virtually ceased to function on account of lack of funds.

As the Executive was of opinion that Government should do something towards the *Medical Examination of Scholars in Training Centres*, the following resolution had been submitted to the Medical Director and the Director of Native Development.

"It is our belief that much of our educational work among natives is rendered inefficient because of the impaired health of students. There seems to be no way of dealing with the situation without medical examinations, and treatment such as is provided in schools for Europeans. Believing that it is very desirable that the training of leaders should be carried on under the most favourable conditions, therefore be it resolved, that we respectfully request the Medical Director or the Director of Native Development to provide such medical service in all Training and Boarding Schools, except where Missionary Doctors are available for the purpose."

"We are further of opinion that the expenses attached to such services, if any, would be met by the saving effected in grants made for students, who, for health reasons, are unable to complete their courses."

The following encouraging reply was received:

"I write to inform you that the Medical Director has agreed that periodic inspection of Training Schools should be carried out by Government Medical Officers in the locality. He is therefore making the necessary arrangements for this to be done by the nearest Government Medical Officer, who will be instructed by him:

- a. To examine all the pupils admitted to the Training School since his last visit. (Presumably upon his first visit, he will examine all.)
- b. To examine and prescribe for any other natives connected with, or visiting the Mission, who may require his help.
- c. To look into and report upon the questions of water supply, dietary, arrangements for and accommodation of, the sick, latrines and sanitary conditions generally.

In the first instance it has been arranged that each Training School should receive "a one day inspection" each year, the expenses incurred to be debited against the Votes of the Public Health Department. I presume that if at a later date it should prove desirable to increase the number of inspections, this might be presented for the consideration of the Medical Director."

5. PEOPLES' SAVINGS BANKS.

As the Rev. H. Carter, the Convener of the Committee appointed by the last Conference to investigate the possibility of establishing Savings Banks for Natives in S. Rhodesia, had been away on furlough, the Rev. Father Ignatius Arnoz read a paper written by Rev. Bernard Huss explaining what had been done in other parts of South Africa along these lines. The Conference, however, felt that this paper could hardly be considered as a report of the Committee appointed, whereupon the Convener moved, and the meeting adopted the following resolution:

"This Conference re-appoints the Committee appointed in 1930, with power to add, the Committee to make proposals to the Executive Committee by the end of 1932, and to give their special attention to the question of honest and efficient accountancy."

6. NATIVE EDUCATION.

Native Education and Kraal School Education in particular, received its merited share of the time and attention of the Conference. The subject was ably introduced by the Rev. P. Ibbotson in a paper on "Kraal School Education".

In tracing the history of the Kraal School, the speaker reminded the Conference of the time of indifference on the part of the Government with regard to the way their grants-in-aid were being spent on kraal schools. Suddenly, however, the Missions found that the Government had wakened up. Now followed a trying time of mutual suspicion, but a happy deliverance had come, and the relations between Missions and the Development Department had never been as cordial as now.

The Kraal School was not a necessary evil, as some seemed to think; it was the basis for the whole superstructure. It was most important to remember that the education given in the kraal schools was the only education received by the majority of native children. Yet the most important feature of kraal school education was the relationship of the kraal school to the life of the community.

This should be the criterion by which the school should be judged. It was waste of time to teach hygiene, if the school and school grounds were disorderly and unhygienic. "A well-built school, surrounded by well-kept school grounds, where trees are planted and flower-beds (with flowers growing) kept, is much more attractive, and much more likely to attain success from every point of view, than a broken-down school, surrounded by dirt and filth, and where disorderliness reigns supreme."

It was pleasing to notice the special emphasis placed on *Industrial* work in the new syllabus issued by the Department. This would form a definite link between school life and home life. Exhibitions of handwork and the products of school gardens should be held to stimulate interest.

One of the great problems of kraal school education was that of securing regular attendance, and it seemed inevitable that there should be a tightening up somewhere. Irregular scholars could be expelled. Native Commissioners could assist tremendously by giving their support, but above all the school should be made as attractive as possible.

The *Teacher* was at the very centre of kraal school life. He should be a man of character. Educational qualifications are of little value if the teacher lacks character. It was untimely to say that the higher the qualification of the teacher the less reliable he was. Character and educational qualifications can go hand in hand: and even further than that, in most cases they do go hand in hand.

The teacher needs all the help and guidance possible. Refresher courses will help to keep him keen on his job, while libraries should be encouraged.

The *Missionary Superintendent* must take the work of supervision seriously, and must take an interest in education, even if he has come to preach the Gospel. Missionary and educational aims are not incompatible. The speaker quoted Prof. Weigle at the Jerusalem Conference: "It is just because education and religion belong together, because they have so much in common, that when sundered they clash."

Government grants were on the whole generous, and none would preclude the Government the right to see that the money so given was spent properly, and that the education thereby assisted was on sound lines. It was, however, distressing to note that the amount being paid out in aid of kraal schools was decreasing. It was rather a question whether the new syllabus could be given a fair trial with the rates of grants as they are at present. The 15% cut in Government grant could have only one result- the closing of schools which were fulfilling a useful purpose. The hands of Missionaries had been bound by the lack of the where-with-al to carry on their work. In view of the fact that the ordinary Equipment Grant had now been taken away, and a Central Supply Store established, it would be only fair to ask that Inspectors should insist on no additional equipment apart from that which is supplied free of cost by the Department, while it was at the same time only fair to ask that all essential equipment should now be provided by the department. This would apply in the case of Industrial Equipment also, as this was rightly being stressed by Government.

Mr. H. Jowitt, Director of Native Development, thereupon addressed the meeting at some length, commenting upon various subjects raised in Mr. Ibbotson's paper. He agreed that the criterion of the kraal school should be its influence on the community. The kraal school should be educationally sound, while this did not by any means imply that it would be spiritually unsound. Average attendance was admittedly too low, but the speaker was sure that if the school was made worth while, the attendance would increase. He was glad to say that official support was being given by many Native Commissioners.

Mr. Jowitt pointed out that the decrease in grants had been due to many causes, and not necessarily to Government cuts. The decrease in average attendance, especially, had been responsible for a proportionate decrease in Government grant. Government had slackened the bearing rein, and looked to Missions to do what they could under the present circumstances. He assured the Conference that the Department would make representations for increased grants as soon as circumstances improved.

With regard to *Equipment Grants*, Mr. Jowitt stated that a Central Supply Store was being established, but grants for permanent equipment would continue as before. Ordinary equipment grants would only be paid out up to the end of the current year. Missions would be able to purchase from the Supply Store as much as they had earned under equipment grant, after which equipment would be supplied to them at cost price. He admitted that Industrial grants were totally insufficient. They would to have be increased, now that Industrial work had been definitely placed on the syllabus. At the same time, Mr. Jowitt pointed out, much industrial work, such as thatching, grass-plaiting basket work, pot-making etc., could be carried on without great cost.

Several questions were now put to the Director of Native Development, to which Mr. Jowitt replied as follows:

Religious Instruction had been limited to 30 minutes, because it had been definitely included in the Time Table. If not included, any time could be given to it, but if included, it had obviously to be limited. The Department had no intention of prescribing the nature of the religious instruction given in the schools.

The Department definitely emphasised *Vernacular Teaching*, and for this reason had limited the number of schools where English could be taught. On the other hand, if the child had to learn English, he would have to start early. As a criterion he would suggest that, whenever one was in doubt with regard to the medium, that the one that conveys the knowledge best at the moment, be the one used. There should be a descending order of the vernacular, and an ascending one in English.

The question of a *Grant for Girls in Domestic Training under the age of 12* was raised by the Rev. H. W. Murray, who proposed that, "In the opinion of this Conference the minimum age of girls to receive domestic grants should be reduced or even deleted". Mr Murray pointed out that usually girls were admitted to the Boarding Schools at a fairly mature age, and could not fully benefit by the instruction given. It would therefore be very advantageous, both to the girl and to the Mission, if she could start her training earlier in life. Financially a great strain was being put upon Missions if they took in girls under the age of 12, as no provision had been made for a Government grant under that age. After Mr. Jowitt, however, had made it clear that this would not only necessitate

a new Government regulation entailing increased expenditure, but that there was nothing parallel for boys in industrial training, the motion was voted for, but was negatived.

Father Burbridge then introduced the subject of the *Rights of Unaided Schools*, associating himself on the subject with Conclusion 111 of the International Conference on African Children held at Geneva in June 1931, to the following effect: "Education having for its aim the uplifting of the whole mass of the people, it is advisable to encourage the multiplication of pre-elementary schools, known in certain districts as bush-schools. For these it should be possible to utilise the services of voluntary workers of a certain aptitude, even if they do not possess diplomas. These schools should serve as nurses for more advanced schools. It should be recognised that schools of many types are required to meet conditions which are themselves variable."

Mr. Jowitt sympathised with the speaker, and pointed out that the Development Department actually recognised the need for such schools hence the provision for Approved Schools on an Unaided Basis. The Department had laid down no qualification requirements for teachers in such schools, and he himself was quite prepared to admit that a good case could be made out for thinking out better terms for Ordinance No. 7 of 1912. These schools have, however, at this time been temporarily held up, as being potential sources of expenditure on the part of the Government.

7. JEANES TEACHERS.

The subject of Jeanes Teachers was introduced by Miss Ivy Craig and Rev. P. Ibbotson in papers dealing with the women and the men teachers respectively. In both papers much appreciation was expressed of the splendid work being done by these men and women trained under the Jeanes scheme. The women were giving valuable demonstration lessons in cookery, laundry, housewifery and first-aid, and were even winning the confidence of the heathen community in many cases. Miss Craig suggested that more crafts be taught, indigenous materials being used for the purpose, and urged that Government be requested to grant a more adequate compensation to those unmarried women, who were spending all their time in Jeanes work.

The men teachers were likewise making good. "A week spent by a Jeanes Teacher at a kraal, has sometimes meant the remaking of the teacher and a revolution of school life." It was very important that the relation between Missionary Superintendents and Jeanes Teachers should be those of co-workers. The Jeanes Teacher should not be regarded as an inspector. "He is primarily in the service of the Mission. Contact with the Mission should be strengthened, and contact with Government weakened." The reports required

were much too elaborate, and reports should rather be submitted to the Missionary Superintendent than to the Government. Missionary Superintendents could in their turn submit reports at certain times to circuit Inspectors and Native Commissioners.

Miss J. G. Rudd, Organising Instructress of Domestic Science, commented enthusiastically upon the splendid work being done by the women, and explained that they should rather be called home demonstrators, as their chief concern was to create good homes and healthy surroundings. Mr. Jowitt was glad to know that the Conference was in favour of retaining the Jeanes Teachers, as the grant from the Carnegie Corporation had now ceased, and there was now danger that the Government grant might be reduced.

The following resolution was now passed by the Conference:

"In view of the splendid and valuable work being done by Teachers trained under the Jeanes scheme, it is the opinion of this Conference that in any scheme of retrenchment there should be no cutting down of expenditure on Jeanes Teachers and Home Demonstrators."

8. MARRIAGE LAWS.

The subject of Marriage was introduced by the President in an address on the Revised marriage Act. Father Baker stated that originally he had in mind to show the relation of the Native Marriages Ordinance of 1917 Amendment Act to the Native Wills Bill. This Bill had, however, unfortunately not come before the Legislative Assembly. Attention was drawn to the cases of *Rex vs. Ncongo et Uxor* and *Rex vs. Gutayi* and others, emphasizing the point that a native woman attains her majority at the age of 21, and a letter from the Department of the Administrator (No 519, dated 16th Aug. 1918) to the same effect was read. Criticism of the Bill was made regarding minor details, especially on the point of the position of children born of a union previous to its being raised to a Christian status, but the Bill was regarded as extremely valuable as a first step in necessary legislation. Certain points were raised in regard to the working of the Act of 1929 with regard to the Enabling Certificate demanded as a preliminary to Christian Marriage.

After considerable discussion during which Mr. Bullock explained that the Native Wills Bill had not been withdrawn, but was under further consideration, and pointed out that wills could be made for the benefit of anybody, not necessarily of legitimate children only, the Conference passed the following resolution unanimously:

"This Conference recommends that the time for the validity of the Enabling Certificate be extended from three months to six, and begs the Government to appoint a Committee to consider the working of the Act, with a view to removing some other difficulties which the Act imposes on Natives."

Father Burbridge also contributed to the debate by speaking on the *Emancipation of Women after the age of 21*, maintaining that a woman should be able to marry after she has attained the age of 21, without the consent of her parent or guardian. This right had already been admitted by the Attorney General as well as Judge Hopley in the case of widows, and the speaker urged that the principle of a general emancipation of native women after the age of 21 should be recognized by Government.

9. DIVORCE.

The subject of Divorce was introduced by the Rev. Father Burbridge, who stated that Natives were getting restless about the ease with which Divorce could be obtained, and contended that Government should make divorce more difficult.

A resolution passed by the Conference of Christian Natives suggesting "that all cases of Native Divorce should be heard in the Court of the Chief Native Commissioner" was at this point elucidated by Mr. Samkange, Secretary of the Native Conference, who urged that Divorce of Natives should be treated in the same way as that of Europeans. Divorce had in cases known to him, been obtained for a very small sum.

Mr. Bullock explained that the principle had been laid down that a Christian Marriage could not be dissolved by a Native Commissioner on easy grounds, and even where divorce had been granted there was always an appeal possible to the Chief Native Commissioner.

The Conference thereupon passed the following resolution,

"To place a check on the facility with which some Natives married by Christian rites are securing divorce, this Conference recommends that all such cases should be tried in District Courts constituted by the Chief Native Commissioner at convenient centres, and not as at present in the local Native Commissioner's Court. Further, that the evidence be reviewed, and the decision confirmed, by the Chief Native Commissioner before the divorce is granted. If for adequate reasons the constitution of such courts is found impracticable at the moment, the Conference suggests that no such divorce should be granted by the local Native Commissioner's court, until the above proposed review and confirmation have taken place."

10. LOBOLO FOR CHILDREN AND SISTERS OF CHRISTIANS

The Rev. H. C. Hugo introduced the subject of Lobolo, raising the question of the desirability or otherwise of allowing Christians to receive Lobolo in the case of their children and sisters. Should the Church prohibit lobolo altogether in such cases, or would it be possible to allow a modified form of lobolo? Native Christians here and in the Union were agreed that lobolo, as it obtained today, could not be admitted as a

practice by the Christian Church. The subject was most important, and required joint action of all the bodies of Christians.

After discussion the following resolution was taken by the Conference :

"That this Conference appoint a Committee, representative of different societies, to investigate the desirability or otherwise of allowing Native Christians to receive lobolo for their sisters and daughters, and report to the Executive of the S. Rhodesia Missionary Conference on their findings not less than six months before the next Conference."

The following Committee was thereupon appointed: Rev. Hugo (convener), Revs. H. Carter, M. J. Murphree, V. R. Rickland, and T. D. Samkange.

11. NATIVE WILLS.

After Father Burbridge had spoken on the subject of Native Wills, and Mr. Bullock had stated that he was sure Government would welcome suggestions from the Conference in this matter, the meeting passed the following resolution unanimously :

"This Conference regrets the postponement of the Draft Bill of Native Wills. We trust an early opportunity will be taken to give effect to its provisions, but with the following addition :

1. That a section be added securing rights of bequests of mobilia ;
2. That the rights of native widows to inherit be secured by statute.

12. PAWNING OF CHILDREN.

To this important subject the attention of the Conference was drawn by Father Burbridge, who pointed out that the practice of pawning children was prevalent even among Christians, in spite of the fact that it had been made a criminal offence. Government should punish heavily, instead of rewarding, the offender with the cattle plus the increase when a case came up in court. The rights of the girl should be protected, and not those of the parent.

Mr. Bullock explained that Government was entirely in sympathy with Missionaries in their desire to suppress this tremendous evil. Legislation for this purpose had been provided, and it was the duty of Missionaries to report cases where lobolo had been repaid. The law had laid down that lobolo in such cases was not recoverable. The Prime Minister had circularised all Native Commissioners to do their utmost to suppress the evil.

After a good discussion, during which it was suggested that Missionaries could assist in the matter by having the matter discussed at Conferences with Native Christians, by

creating a public opinion among Native Christians regarding the evils of pawning, and reporting cases that came to their notice, the Conference passed the following resolution unanimously:

"This Conference is of opinion that in spite of 30 years of legislation, the pawning of Children is still widely prevalent. It holds that the Government does not effectively cope with the evil by merely attempting to secure freedom of consent at the time of marriage, but that it should endeavour by more effective administration to prevent the pawning itself.

"It would further point out that unless registration is enforced, there is no guarantee of consent of the child held in pawn."

13. JOINT COUNCILS.

In a very able and interesting paper the Right Rev. the Bishop of Southern Rhodesia pleaded for the establishment of Joint Councils in Southern Rhodesia. Joint Councils, the speaker stated, had been very valuable and effective in the Union of South Africa, and had done much for the progress of the Native there. An interest had been created in African and Bantu Studies, while attention had also been drawn to the industrial condition of the Native. It was important that we should get the African into full partnership, and it was the privilege of the Church to take a lead in this matter. There was a great need for the formation of a Christian public opinion which contained both races, black and white. It was true that it might not be convenient at times, and even embarrassing. But Joint Councils could be the servant of the Church as well as of the state. In the opinion of the speaker the members of such Councils should be chosen from outside the European clergy and missionaries, although it might be well if the Conference could appoint members to serve on the Councils. Such Councils should also be free from official Government representation, although nothing should prevent civil servants to serve on the Councils as individuals. The Bishop urged that the Conference give its support to the principle, and then elect a few members to serve on such Councils.

Dr. Martin, Chairman of the Mashonaland Native Welfare Society, who happened to be present, was afraid that the formation of such Joint Councils would interfere with the good work which was being done by the existing Native Welfare Societies, and urged that in the formation of such Councils use should be made of the existing organisations. He was also not quite convinced that civil servants in their official capacity could not be of considerable use on such councils.

After several speakers had contributed to the debate, during which the opinion was expressed on the one hand that Joint

Councils and Native Welfare Societies need not necessarily clash, but could exist side by side, and on the other hand that Joint Councils would naturally emerge from the existing organisations, the Conference passed the following resolution, the voting being 16 in favour, and 3 against:

"That this Conference asks a representative from Salisbury and one from Bulawayo to take steps in each place to get Joint Councils into action for those two centres, using the existing Mashonaland and Matabeleland Native Welfare Associations as the starting point for such Councils."

The Ven. Archdeacon S. J. Christelow, and Mr. F. L. Hadfield were subsequently elected as the representatives from Salisbury and Bulawayo respectively.

14. NATIVES AND HYGIENE.

"The Need for the Instruction of Natives in Hygiene" formed the subject of a very interesting and practical paper presented by Dr. J. E. Fischer.

Dr. Fischer began by saying that it was very evident to anybody coming into contact with the Natives, that they were in sore need of the teaching of hygiene. Even where hygiene was being taught, it was not put into practice to any great extent, and the fact had to be faced that the instruction of natives in hygiene was not at the present moment sound and effective. "Cleanliness of body, clothing and home, gives an altered outlook on life. It inspires a dignity and self-respect which is lacking in the dirty and untidy." "Many definite diseases are spread much more under conditions of filth and murkiness, than where there is clean living, even though we cannot put down the filth as the specific cause." It was necessary therefore that we should try to extend our teaching of hygiene and make it more effective.

The teaching of hygiene in schools should be definitely practical. Apart from the time given in the classroom, personal cleanliness should be insisted upon, and absolute neatness should be maintained in and around the school. Periodic visits to the kraals should also be included in the Time Table, where practical lessons in hygiene could be carried out. Teachers, Missionary Superintendents, Jeanes Teachers and others, could render valuable assistance in this matter. The Breeding places of mosquitoes could be attacked and drained, latrines should be constructed, the water-supply should be investigated and, if necessary, enclosed and cleaned. Diet was most important, and the school garden should be used to encourage the growing of vegetables and fruit trees. Practical wall-charts in school would serve a very useful purpose, while the subject of hygiene might be introduced very fittingly into other subjects. Lantern slides could also demonstrate the value of hygiene. "The Village Teacher's Guide"

published by the staff of the school for Jeanes Teachers in Kenya, contained much useful information and would prove very helpful in this work.

The establishment of dispensaries or centres served by nurses, orderlies or native assistants, and visited by a doctor, was most essential. The expense involved might possibly be met from a part of the income derived from hut-tax, earmarked definitely for the purpose.

To the regret of the Conference this interesting subject could not be discussed on account of lack of time.

15. RIDDING THE WORLD OF LEPROSY.

The Conference had the pleasure of listening to an exceedingly interesting address on "Ridding the World of Leprosy" by the Rev. F. Oldrieve, former Secretary of the Leper Relief Association. The old idea, Mr. Oldrieve said, was to get rid of the leper, the modern idea is to combat the disease. In China formerly lepers were drowned, massacred, or left to be destroyed by wild beasts, now lepers are taken care of. Leprosy was a most terrible disease, but it was a germ disease, and could therefore be combated. It was a disease that was extremely prevalent, especially in Africa, attacking all classes, especially between the ages of 12 and 24. Fortunately, however, it was not hereditary, and babies were immune for at least three years. There were two types of leprosy, the anaesthetic which attacks the nervous system, and the nodular, which was the most virulent and infectious type. The average life of a leper was about 14 years, and most lepers eventually die of some other disease which readily attacks a weakened system. To a certain extent leprosy was a self-healing disease, and when the stage where hands and other members had disappeared had been reached, there was actually very little danger of infection.

It had been estimated, Mr. Oldrieve went on to say, that there were about five or six million lepers in the world, a million and a quarter in the British Empire alone. In S. Rhodesia alone there were about six or seven thousand.

Lepers were now-a-days segregated and treated. Segregation could be either voluntary, which was by far the best, or compulsory, which had the disadvantage of driving all early cases underground. The treatment consisted of injections of Chaulmoogra Oil and Hydnocarpus Oil, and it had definitely been proved that if taken in the early stages, leprosy could be cured. It was most important that lepers should be induced to work, and that any other disease that may be present should be treated. The speaker was convinced that the world could be cured of leprosy, if each country was prepared to tackle its own problem in real earnest.

Mr. Jowitt contributed by telling the Conference what the Native Development Department had done in providing tools and equipment for the leper settlements in S. Rhodesia, and

expressed the hope that the Conference would do its best to procure native nurses who would undertake the care of the segregated children of the lepers.

16. ADMISSION OF NEW DENOMINATIONS.

Speaking to a Notice of Motion which had previously been tabled, the Right Rev. C. E. Greenfield maintained that it was the business of the Conference to see to it that new sects be not introduced that subvert the principles for which the Conference stood, making mention of the recent activities of the Watch Tower Movement, which had been permitted by the Government to remain in the country for three months.

After some discussion the following resolution was carried by the Conference:

"That in the opinion of this Conference, the responsibility of decision concerning the granting or withholding of approval for the admission of new denominations into this territory, is definitely the concern of the Government, a responsibility which cannot be vested in the Missionary Conference.

"It is our conviction, however, that the utmost care should be exercised by Government in this connection, in order to prevent undesirable influences operating upon Native life. To this end it is respectfully recommended that the factors to be considered would include the nature of the representative views held, the previous record of the denomination, the educational and other credentials of the personnel, and the facilities at the disposal of the body concerned adequately to ensure the satisfactory direction and maintenance of the work proposed."

17. NATIVES AND MAIZE CONTROL.

The subject of Natives and Maize Control was presented to the Conference in an ably prepared paper by the Rev. G. S. Murray. The speaker pointed out that last season one and a quarter million bags of maize had been produced in S. Rhodesia, of which 500,000 bags could be consumed locally, while 750,000 bags could not be consumed. Since maize had been controlled 478,955 bags had been exported at 4/- a bag, while the Board had been able to pay out 6/6 per bag, because locally maize had been sold at 9/6 per bag. But the Act did not consider the interests of Natives at all, only those of large mealie growers. The Act had been passed in spite of the advice of Proff. Clay and Forrester. In the Union control had brought ruin. In view of the fact that even with control maize was being sold at a loss, the question was: "Is maize growing on a large scale profitable, and if not why, bolster it up?" Natives as a rule live far from the Railway, and far from any Maize Control Depôt, and have

hardly any means of transport. Again, Natives will not hand in their grain, and wait for the money to be paid out later on. They require cash on the spot, and consequently sell to the traders in the reserves. During the past year the Control Board had handled 80,500 bags of native maize, of which 79,000 bags had come through traders, who had bought them from the natives at about 2/6 per bag. The speaker concluded by presenting a resolution requesting Government not to re-enact the Maize Control Act at its expiration in 1934.

The paper was followed by a lively discussion, during which several speakers emphasized the hardships which were being endured by natives in controlled areas. In many areas traders were not prepared to pay cash at all, and where cash was paid, it was only a few shillings per bag.

The discussion closed with the passing of the following resolution, there being no dissentient:

"That in the opinion of this Conference the Maize Control Act places an undue hardship on the Natives of S. Rhodesia, and it hereby advocates the repeal of the Act, or that such steps be taken as would relieve the present hardship under which natives suffer."

18. WAYFARERS.

An interesting paper on Wayfaring was read by Miss J. G. Rudd, Superintendent of the S. Rhodesia Girl Wayfarer Association.

The movement, the speaker stated, had started in the Union in 1923 in various Missions, where the need was felt for some Christian Social Organisation among non-European girls. In 1925 the different organisations were amalgamated under the name of "Wayfarers". The object of the movement, as suggested by the name, was to assist the girls to walk on the high-way, the emblem being the fire, and the motto "Upward". In S. Rhodesia wayfaring was started in 1926, and had made good progress. There were now nine Missions and four locations where Wayfaring had been started, while last year's report showed that 200 Wayfarers and 100 Sunbeams had been enrolled. Last year it was decided that suitable non-Europeans could become leaders, and one coloured leader, and one native sub-leader had now been enrolled, while some others were being trained as leaders.

In April a joint Conference of Wayfarers and Girl Guides had been held in Bloemfontein, and it was hoped that the outcome would be equal status for Wayfarers in the World Bureau, while yet leaving the Wayfarer Movement free to develop according to the simple needs of the Native girls.

The Wayfarer Movement was definitely character-building, and has a marked influence on the girls. The girls have to do and live out what they have learnt. The laws give girls definite ideals, and are a help in time of temptation, while

helping others is a strong feature of the movement. Way-faring also gives the girls outside interests, and keeps them out of mischief, while it is a strong factor in linking up different tribes and encouraging inter-tribal friendship and comradeship.

Miss Rudd concluded by expressing the hope that Way-faring would soon be established at all the Training Centres, so that the girls could be trained as leaders there, and so help to spread the movement to all parts, even to the Reserves.

19. PATHFINDERS.

An interesting paper on the above subject was read by Mr. H. H. Morley Wright.

The Pathfinder Movement, Mr. Wright said, was very similar to the Boy Scout Organisation; they differed only in name and uniform. The Movement had started at Pietersburg in the Transvaal, and as it could not be registered with the Boy Scouts, it was organised as a separate movement under the name of Pathfinders. Since its inception Pathfinding had made good progress, and many divisions were now existing in the Union, and even in Rhodesia. All the work in this country, however, was being carried on without being registered with the bigger movement in the Union. At the heart of the movement were brotherhood and service, while it also inculcated respect of authority. After explaining the organisation of Pathfinding, Mr. Wright concluded by saying that the future of pathfinding in this country depended upon the willingness of Europeans to give their time and sympathy to the organisation.

In the discussion which followed, Mr. Jowitt explained that the way for being affiliated with the movement in the South had now been opened, while at the same time latitude had been allowed for local changes in the constitution.

Mr. Wright thereupon proposed the following motion which was passed by the Conference *nem. con.*:

"It is the opinion of this Conference that the Pathfinder Movement of Southern Rhodesia should accept without delay the revised Constitution of the larger Pathfinder Movement in South Africa, and that the movement should be encouraged by the formation of troops in suitable places."

20. LANGUAGE UNIFICATION AND BIBLE TRANSLATION.

The interesting subject of "Language Unification" was presented to the Conference by Rev. Father Barnes in a very ably prepared paper full of good-natured humour. The speaker began by tracing the history of language unification in S. Rhodesia from the year 1909, when, at the very spot where the Conference was now meeting, the same Conference had agreed upon a new alphabet, until the present time. For many years the Missionary Con-

ference, the Native Affairs Department, and since its inception, the Native Development Department, had all striven for unification, until at length a Language Committee had been appointed by the Government, and it had been made possible for Dr. Doke to investigate the language situation with expert knowledge. The primary aim of the Committee was UNIFICATION. - The question could not be solved by imposing one of the existing dialects on the whole country, nor by building up an artificial *lingua franca* with a little element of each of the dialects, so the third course was adopted by the Committee, which could be expressed in the words: "Unify the orthography, and pool the vocabularies." Dr. Doke fell in with this plan at once, and set to work to make the necessary exact research into the sounds which unification of the orthography demanded, keeping in mind the fundamental principle: One sound one symbol, and its corollary, one symbol one sound. This only could form the basis of a phonetic orthography.

One way of writing phonetically was by the use of diacritical marks, as used in the alphabet accepted by the Conference in 1909, but although this has its scientific use, it has not been found the best for everyday use, and has been condemned by the International Institute of African Languages and Cultures on "psychological, pedagogical and typographical grounds." The Committee rejected this too, and adopted the only other plan in the field, namely the use of new symbols devised to represent the sounds hitherto unprovided for in our alphabets with any symbol. Arbitrary combinations of letters would not do, because in most cases the two letters stand for entirely different sounds, which when combined do not even suggest the required new sound.

Missions had been doing their language work in watertight compartments, and the various orthographies had made an interchange of books difficult, if not impossible.

One of the first things the Committee did, was to ask one of their number to undertake an interim Vocabulary, as representative as possible of all the dialects concerned. This was expected to be ready soon, and should help a good deal to "pool the vocabularies" of the different districts. This Vocabulary however, made no pretensions of being a dictionary comprehending all the words; the final Dictionary would have to wait until some one had the time to produce it.

Readers were in hand, and Morgenster had already produced the first one locally, while Penhalonga had several things nearly ready, although this was of purely missionary nature. Glossaries added to local readers would assist much in making them understood in the other areas.

"What we hope to have done is not to impose any new language on any part of Mashonaland, but to throw the barriers which have hitherto hindered the dialects from amalgamating by a natural process of growth and development into one great language. We hope to have made easier the growth

of one language for the Mashona people, a language progressively enriching itself by adding synonyms and differentiating finer shades of meaning, and above all developing a good literature available over the whole area, and based on a sound orthography which will make it easy to read and write, both for its own children and for foreigners."

After Father Barnes, the Rev. A. A. Louw Jnr. read a short paper, being the report of a Committee appointed at the last Conference to explore the possibilities of a UNION TRANSLATION OF THE BIBLE. This Committee had been able to do very little, because obviously "unified Shona" was as yet non-existent, although it was an ideal for the future. A questionnaire had been sent out to various people interested in the question, and this had revealed that various versions of the New Testament and other portions of the Bible had been produced by different societies, also much other religious literature, but these had been strictly dialectal, and not generally acknowledged as satisfactory.

The writer had also circularised copies of an attempt at unification in the form of the first eight Chapters of the Gospel of Mark in the new orthography and conjunctive writing. Some very encouraging replies had been received, and had again proved the astonishing similarity there was between at least three of the dialects, and that the prospect of a union translation was a bright one. The immediate duty was to come to some definite agreement regarding religious terminology.

An interesting discussion took place after the reading of those two papers. Mr. Jowitt wished to thank the Missions for the way they had strengthened the hands of the Government in this matter. The grant for publications in the vernacular had been withdrawn this year, but he hoped they would be available again next year. He urged the Conference to stress Vernacular teaching, as there was a movement on foot unduly to advocate English in the primary education of natives.

The following resolutions were now passed unanimously by the Conference:

"That this Conference wishes to record its appreciation of the help given by the Government in regard to the decisions reached concerning Unification, and hopes that the Government Departments and all Missions concerned will proceed as soon as may be to put these decisions into practice."

"That in the opinion of the Conference a Union Translation of the Bible for Mashonaland is unquestionably possible, and every effort should be made to achieve this desirable end. We therefore welcome the introduction of unified school and other literature in the new orthography as a means of removing prejudices and furthering the cause of unification.

"Furthermore, that the question of religious terminology

be submitted to the different denominations for their generous consideration, with a view to arriving at uniformity on this vital point."

A motion by Mr. Rusike for the addition of Natives to the Language Committee, was withdrawn in favour of the following:

"That the Director of Native Development be requested to ensure adequate consultation with Native assistants in the functioning of the Language Committee."

As the Committee for exploring the possibilities of the translation of the Bible had now automatically ceased to exist, the Rev. A. A. Louw Jnr. was asked by the Conference to proceed with the preliminary enquiries regarding terms, vocabulary, etc., for such a translation, and to report at the next Conference.

Mr. F. L. Hadfield also brought before the Conference the financial state of the "Native Mirror", pointing out that if financial assistance could not be obtained, the paper would have to be discontinued. Government support had been reduced, advertisements from the Union had been withdrawn to a large extent, and the paper was being published at a loss.

In the discussion which followed, several speakers very heartily congratulated Mr. Hadfield on the splendid publication, and urged that the paper be not stopped, but be even made a monthly, if at all possible. It was very evident that the paper was serving a useful purpose, and supplying a need.

At a later stage of the Conference Mr. Hadfield came forward with proposals regarding the paper, suggesting that Missionaries do their best to get new subscribers, that they send copies to friends overseas who might be interested, that Father Barnes and Rev. Louw Jnr. be appointed as language sub-editors, and that a sub-editor be appointed for Northern Rhodesia.

21. S. RHODESIA CONFERENCE OF CHRISTIAN NATIVES.

The Resolutions of the Conference of Christian Natives passed by them at Salisbury, 15th - 17th June, 1932, were as usual presented to the Conference for their consideration. These resolutions will be found in an Appendix, the decision of the Conference regarding them being as follows:

No. 1 - Approved; 2 - To be put on the agenda for the next Missionary Conference; 3 - To be sent forward without comment, the Executive, however, to watch the question of Native Franchise; 4 - To be sent forward, the Missionary Conference realizing the impracticability of the request, but endorsing the principle of increased medical facilities for Natives; 5 - Endorsed; 6 - Redrafted and passed, as indicated under "Divorce"; 7 - Referred to the Conference to the Executive with request to act; 8 - Referred to the Lobolo Committee appointed by the Conference (see "Lobolo for Children and Sisters of Christians"; 6 - Referred to the "Peoples' Banks Committee" appointed by the Conference (see "Peoples' Savings

Banks"); 10 - Resolved that a. and b. be forwarded to the Native Welfare Societies, and c. to be acted upon by the Executive after replies from the Welfare Societies had been received; 11 - Recorded with appreciation; 12 - To be forwarded with the approval of the Conference of the principle of the separation of the sexes; 13 - 15 - To be sent forward with approval of the Conference.

With reference to the procedure in regard to the resolutions of the Native Christian Conference the suggestion was adopted that at future Conferences these resolutions be in the hands of the voting members at the beginning of the Conference.

22. MISSIONARY CO-OPERATION IN COMBATING SOCIAL EVILS AFFECTING WOMEN AND GIRLS.

An interesting paper on the above subject prepared by Mrs. Sheila Anderson, was, in the absence of the writer, very kindly presented to the Conference by Mrs. Colonel Moffat.

In this plea "for greater support to help our Native women who long for a better life," the writer portrayed the evils incident to beer-drinking, witchcraft, and polygamy which bar the progress of Native women and girls. There were many cases of husbands who were simply ignoring the Christian Marriage and taking secondary wives. Prostitution had increased to an alarming extent, and was being carried on with the help of lorry transport between towns and mines. The white man with his mining compounds, cinemas, and easy communication, was largely to blame for the increase of this evil.

The tide could be stemmed if Missions united effectively in combating those evils, and inculcating the conviction of the Sacredness of Womanhood. A federation could be formed of all branches of Women's Work, while branches of the W. C. T. U. could be established among women and girls, which could hold a Conference from time to time. Forces already existing should be used in improving the conditions among women and girls, such as the Native Welfare Societies, Jeanes Teachers and others. In Mine Compounds various forms of social entertainment should be organised, the authorities and the Missions working together; cinemas should be strictly censored, while unmarried men should be refused trading licences in the Reserves. Girls in domestic service should be sufficiently protected, and should not be allowed to work for single men, as this was a source of much evil.

All Native matters inextricably involve European homes, hence the European woman was needed to move in the matter of the uplift of native womanhood, and it could not be conceived that any European woman would refuse to lend a helping hand to a degraded native womanhood. "While our Native woman is not fully alive to her responsibility, there are signs that the latent womanhood of the Bantu is roused, and the time will come when she herself will demand the

protection necessary to enable her to realize the ideals of a womanhood, pure and noble, intent on the uplifting of the potential Mothers of her race", were the concluding words of the interesting paper.

To the regret of the Conference this important subject could not be discussed on account of the lack of time, but the President hoped that the ladies interested would come together, and devise definite means of combating these tremendous evils.

23. GOVERNMENT EXPENDITURE AND NATIVE TAXATION.

"The Conference urges the Government to continue, and even to increase the amount of money allocated to those branches of the service which directly benefit the Native population, and especially the Native Development Department, to which the educational and other development of the Natives has been largely entrusted

"The Conference makes the request, believing that the revenue from Native sources through direct and indirect taxation is one of the most stable sections of the country's income, and that this remains true, even though that income will be reduced this year owing to the Natives inability to dispose of stock and grain and to unemployment.

"In the opinion of the Conference the expenditure should bear a closer relation to the income than has hitherto obtained, and further that the natural increase in income through increase in population should be reflected in increased votes of money for Native Development.

"The Conference respectfully requests the Government to give full weight to the matter referred to in this resolution, especially when faced by suggestions that the financial support given to Native Development be reduced. Such suggestions are, in the opinion of the Conference entirely unjustifiable, and greatly to be deplored."

Proposed by the Rev. G. H. B. Sketchley, and passed by the Conference *nem. con.*

24. BUSINESS.

(A) *Pooling of Expenses.*

The following resolution was proposed by the Rev. H. Carter, seconded by Miss Ivy Craig, and passed *nem. con.* by the Conference:

"In order to assist those attending the Conference whose railway fares are the heaviest, the Conference adopts the principle of the average fare, second class fare being the unit for the reckoning, and determines that each accreted member of the Conference shall be called up to pay an equal amount with every other member, that is those whose second class concession fare is less than the average, shall

pay the difference, and those whose fare is more than the average, shall receive the difference from the fund thus created.

"The Conference resolves that this rule shall begin to operate at the next Conference, and that notice of the arrangement shall be circulated with other intimations regarding that Conference."

(B) *Rules of Procedure.*

"That the Executive be asked to provide Rules of Procedure for the next Conference." Proposed by Rev. Father Barnes, seconded by Rev. G. H. B. Sketchley, and passed nem. con.

(C) *Publication of Agenda.*

"That the Conference requests the Executive to secure publication of the Agenda of future Conferences at an earlier date than has been done heretofore". Proposed by Father Burbidge, and passed nem. con.

(D) *Official Correspondent.*

"That each Denomination be asked to appoint an official Correspondent, in order to facilitate correspondence with the Secretary." Proposed by Rev. H. Carter, and passed. nem. con.

(E) *Financial.*

The Secretary presented the financial statement, which had been audited by the Rev. V. R. Rickland, showing a balance in hand of £1-11-8. The report was adopted by the Conference.

(F) *Election of Officers.*

Executive Council: The following members were elected by the Conference:

President: Rev. Neville Jones.

Vice-President: Rev. F. Noble.

Secretary and Treasurer: Rev. A. A. Louw Jnr.

Other members: Revs. Father R. H. Baker. Father A. Burbidge, H. Carter, G. S. Murray, Ven. Archdeacon S. J. Christelow, Lt. Colonel Moffat, and Sister Muriel Pratten.

Advisory Board on Native Education. The following members were elected to serve on the Advisory Board, with their alternates:

Rev. Frank Noble, alternate Rev. H. Carter.

Rev. Neville Jones „ Rev. V. R. Rickland.

The Bishop of S. Rhodesia „ Rev. Father R. H. Baker.

Rev. H. W. Murray „ Mr. S. J. Curtis

Major A. E. Stoye „ Staff-Captain C. H. Salmons.

Land Board. As the Representative of the Conference on the Land Board the Rev. Frank Noble was re-elected.

25. VOTES OF THANKS.

The following Votes of Thanks were passed with acclamation by the Conference, and suitably drafted by the Rev. Neville Jones subsequently:

"That the warm thanks of the Conference be accorded to all those who have so readily given their help. In particular to His Excellency the Governor, Sir James Maxwell, and the Government of Northern Rhodesia in its various Departments; to the Rhodesia Railways for facilities both in travelling and in transport of tents; to the Municipality of Livingstone; to the Rev. Frank Oldrieve; to the members of the Toc H; to the Defence Force of Southern Rhodesia, and many other local friends. We would also desire specially to thank the Curator for the Northern Rhodesia section of the Victoria Falls for his unfailing courtesy and co-operation."

"That this Conference place on record its warm appreciation of the assistance rendered to it by the Rev. J. and Mrs. Roulet of the Paris Missionary Society, Livingstone. Not only has Mr. Roulet closely and energetically assisted our arrangements secretary prior to our meeting, but he has, by his brotherly concern for our comfort greatly contributed to its success. The readiness with which so many in Livingstone assisted in the camp arrangements is, we are well aware, due in no small measure to the respect and affection in which Mr. and Mrs. Roulet are held by those among whom they live. In tendering to them our grateful thanks for all they have done for us, we would assure them of our sympathy with them in their work and our prayers for its success."

"That the thanks of the Conference be accorded to Miss Florrie Ingham for her conduct of the business side of the meeting. Mr. Jones' absence through sickness threw on Miss Ingham much hard work and not a little responsibility, and that all the arrangements should have gone through without a single hitch is a signal tribute to her efficiency. We are deeply conscious of the value of, and sincerely grateful for, her devoted service."

The following resolution was also proposed and seconded by the Revs. G. S. Murray and H. Carter respectively, and passed with appreciation by the Conference:

"That this Conference of Missionaries of Southern Rhodesia records its hearty thanks to the President, the Rev. Father Baker, and the Secretary, the Rev. A. A. Louw Jr. The very able way in which these two brethren have discharged their duties, has made it possible for the Conference to get through its vast amount of work in the given time."

26. NEXT CONFERENCE.

The Rev. H. Carter proposed, and Colonel Moffat seconded, that the next Conference be held at Great Zimbabwe in 1934, during the last fortnight in June, the actual dates to be fixed by the Executive. The Conference agreed with acclamation.

APPENDIX.

RESOLUTIONS OF CONFERENCE OF CHRISTIAN NATIVES.

1. FINANCIAL.

That this Conference of Christian Natives requests the S. Rhodesia Missionary Conference to add a clause to the Constitution of this Conference: That each Society in membership with this Conference shall pay an annual subscription of £1-1-0. Any Society which fails to pay its subscription for two years in succession, shall forfeit its rights of membership with the Conference.

Furthermore, we suggest that the Treasurer shall be the Secretary of the S. R. M. C. and this money should be entered under a separate heading in the account, and that our Secretary shall be furnished with receipts and statement of income and expenditure at the end of each year.

2. AMALGAMATION OF TOWN LOCATIONS.

That this Conference of Christian Natives recommends that the S. Rhodesia Missionary Conference give serious attention to the question of the amalgamation of Town Location Schools.

3. NATIVE FRANCHISE.

"That this Southern Rhodesia Conference of Christian Natives wishes to congratulate the Hon. the Prime Minister, and Minister for Native Affairs for his bold statement in the Legislative Assembly in defending Natives when the Government's Native Policy was being criticised. We deplore the fact that there is a fear in the minds of some members of Parliament regarding Native Franchise, and also the statement that, if Natives were allowed to exercise their franchise, they would outvote the whites and elect members of their own race. This is not likely to happen, for we strongly believe that native votes will always be exercised for European members.

"Furthermore, we would point out that to disfranchise the natives is contrary to the British spirit of fair play. This Conference trusts that any such encroachment on Native rights will not be encouraged as long as this Colony is under British Rule."

4. MEDICAL FACILITIES FOR NATIVES AND DIPPING FEES.

"That this Conference of Christian Natives, after carefully considering the reply of the Chief Native Commissioner with regard to the resolution passed by our Executive Committee relative to the matter of increased medical facilities for Natives, does not see why part of the dip-

ping fees should not be set aside for medical facilities for Natives in those reserves where such orderlies and nurses would be stationed, and also we would ask the Trustees of the Native Reserve Fund to contribute one third for the maintenance and upkeep of these medical facilities. This Conference trusts that the Chief Native Commissioner will give this most urgent and important matter further favourable consideration."

5. BIGAMY.

"That this Native Missionary Conference requests that the Government be asked to enforce the present law for the prevention of bigamous marriage among those married by Christians rites."

6. DIVORCE.

"That this Conference of Christian Natives suggests that all cases of Native Divorce should be heard in the Court of the Chief Native Commissioner."

7. LOCATION NATIVE ADVISORY BOARDS.

"That this Conference of Christian Natives respectfully requests all Southern Rhodesia Municipal Councils to institute Location Native Advisory Boards in all town Locations. At present native location residents are not represented, and never consulted when any Bye-Law is being introduced, and are usually charged with the breach of such Bye-Law without previous notice. This Conference believes that if such Boards could be introduced they would act as intermediary between the Council and the Location residents."

8. LOBOLO.

"That this Conference of Christian Natives, after carefully considering the matter of the present amount of lobolo paid by natives in this Colony, urges upon the Government to pass a law limiting the amount of Lobolo to be paid in the event of taking a girl in marriage."

9. PEOPLES' BANKS.

"That this Conference of Christian Natives urges upon the Southern Rhodesia Missionary Conference to discuss the Subject of Peoples' Banks, and send their findings to the Executive Committee of the Native Conference."

10. SOCIAL NEEDS OF CHRISTIAN NATIVES.

a. "That this Conference of Christian Natives feels with deep concern the lack of some sort of Christian Social Movement among our young people for Christian development and recreation. This Conference strongly recommends to the Southern Rhodesia Missionary Conference that some kind of a Union, irrespective of denominational differences, be established in all Town Locations, Mine Compounds and Village Schools."

b. "That Ex-students' Associations be started in all industrial centres in this Colony under the guidance of the United Movement suggested above. We believe that if these Associations or Clubs could be started, they will be of great help to many young people after leaving school for industrial centres. Many young boys and girls lose membership with their Churches, when they get to Town and Mine Compounds, because as soon as they get there, they fall into evil company and evil ways, and we believe that if this could be done, many young people would be helped."

c. "That this Conference suggests that a joint Committee of eight members from this Conference and the Southern Rhodesia Missionary Conference be appointed to investigate the possibility of starting these Clubs or Unions, and to take action with as little delay as possible. This Committee should be responsible for the drawing up of the Constitutions of these Unions."

11. JEANES TEACHERS AND AGRICULTURAL DEMONSTRATORS.

"That this Conference of Christian Natives of Southern Rhodesia wishes to place on record its deep sense of appreciation to the Government of the work being done by the Jeanes Teachers and Agricultural Demonstrators, and for their training and upkeep. The work these men have done, and the change they are bringing about in our Kraal Schools and Reserves is very gratifying."

12. NATIVE WOMEN AND BEER HALLS.

"That this Conference of Christian Natives, having heard the replies of the Municipalities of Southern Rhodesia to our resolutions regarding Native Women and Beer Halls, respectfully suggests that arrangements be made at the Beer halls, providing separate accommodation for women, apart from men."

13. MR. H. M. G. JACKSON, C. M. G.

"Since the last meeting of this Conference in 1930 Mr. H. M. G. Jackson, C. M. G., then Chief Native Commissioner, has retired. This Conference of Christian Natives wishes to express its sense of gratitude for the service rendered by him for the advancement of the Native people during his time of office in the Native Department. For sometime as head of this Department, and for many years Superintendent of Natives, Mr. Jackson was known to us as UMATYAYA-SIKOVA (the beater of an owl), that is to say Mr. Jackson would rather beat an owl, than beat a native. His wide knowledge of native ways will always be remembered, and we wish to say that, although his official connection with the native people has been severed, we shall continue to look upon him as our father. and we are glad to know that he has chosen to live in this country to which he has given the best part of his life."

14. MAJOR S. N. G. JACKSON.

"This Conference of Christian Natives representing all the Missions working in this Colony of Southern Rhodesia, wishes to place on record its sincere appreciation of Major S. N. G. Jackson's many years of service among the Native people of the Colony. By his active sympathy towards us, he has won his way to all our hearts. The extent and value of his services to the Native people, he will never understand, and we regret very much that the time for his retirement has come. but we all unite in expressing to him our sense of gratitude for the services he has rendered for the uplift of our people. We wish him many years of health and happiness, and we would venture to say that we wish him to spend the last days of his life in this country."

15. VOTES OF CONDOLENCE.

"This Conference of Christian Natives of Southern Rhodesia wishes to express its deep sympathy with the Government and relatives of the late Chief Justice, Sir Murray Bisset, in the loss sustained by his death.

"This Conference of Christian Natives desires to express its deep sympathy with the Wesleyan Methodist Missionary Society of Southern Rhodesia and the relatives of the late Rev. Thomas Jonah Matambo, a member and strong supporter of this Conference from its beginning, in the loss sustained by his death. This Conference places on record his many years of service in this country for the assistance of his people."

LIST OF CONFERENCE MEMBERS PRESENT.

The Retiring Executive, and the first four names under each Society were the voting members of the Conference.

Members of Retiring Executive :

Rev. Father R. H. Baker, President, Anglican Church.

Rev. A. A. Louw Jnr., Secretary, Dutch Reformed Church Mission.

The Bishop of Southern Rhodesia, Anglican Church.

Rev. A. A. Louw Snr., Dutch Reformed Church Mission.

Rev. H. Carter, Wesleyan Methodist Missionary Society.

Rev. V. R. Rickland, Church of Sweden Mission.

Miss F. Ingham, London Missionary Society.

Dutch Reformed Church Mission.

Rev. H. C. Hugo

Rev. H. W. Murray

Mrs. J. F. Roux

Mrs. S. Basson

Rev. and Mrs. G. S. Murray

Rev. J. D. Moller

Dr. J. E. Fischer

Mrs. A. A. Louw Snr.

Mrs. H. C. Hugo

Mrs. H. W. Murray

Mrs. A. A. Louw Jnr.

Miss H. C. Kotze

Miss H. Ferreira

Miss J. Heymann

Miss M. Joubert

Miss C. Schoeman

Miss B. Roux

Miss M. Frylinck

Miss L. Raubenheimer

Miss S. Conradie

Miss S. Steenkamp

Miss E. Louw

Miss E. van Zyl

Miss M. Enslin

Miss C. E. van Dyk.

Mrs. A. E. Stoye

Mrs. A. J. Salhus

Mrs. C. H. Salmons

Miss O. Moffat

London Missionary Society.

Rev. W. W. Anderson

Miss C. D. Huntley

Miss M. A. Hudson

Miss I. M. Ross

Mrs. Neville Jones

Miss E. M. Hewitt

Miss B. Jones

Church of Sweden Mission.

Rev. V. R. Rickland

Rev. G. A. Bernander

Mrs. C. M. Anderson

Sister K. Svenson

Mrs. G. A. Bernander

Mrs. V. R. Rickland

Mr. C. M. Anderson

Methodist Episcopal Church Mission.

Rev. M. J. Murphree

Miss B. H. Reitz

Miss S. N. King

Miss Jessie Pfaff

Mrs. M. J. Murphree

Miss A. Whitney

Miss B. Shields

Salvation Army.

Lt. Colonel A. Moffat

Major A. E. Stoye

Staff-Captain A. J. Salhus

Staff-Captain C. H. Salmons

Adjutant A. E. Ellis

Captain E. K. Mortimer

Mrs. A. Moffat

*Wesleyan Methodist**Missionary Society.*

Rev. G. H. B. Sketchley

Rev. P. Ibbotson

Mr. H. H. Morley Wright

Sister M. Pratten

Rev. E. H. Bowen

Miss M. Baker

Church of Christ.

Mr. F. L. Hadfield

Mrs. F. L. Hadfield

Brethren in Christ.

Rev. H. J. Frey

Rev. C. F. Eshelman.

Anglican Church.

Archdeacon S. J. Christelow

Rev. Father B. H. Barnes,
C. R.

Mother Annie

Rev. C. E. Broderick

Mrs. Broderick

*American Board for Foreign
Missions*

Miss Ivy Craig

Miss L. F. Torrence

Miss E. J. Fuller

Miss M. E. Larkins

Roman Catholic Church.

Rev. Father A. Burbridge, S. J.

Rev. Father E. C. Colling-
ridge, S. J.Rev. Father Ignatius Arnoz,
R. M. M.

Rev. Father E. King, S. J.

Presbyterian Church.

Rev. C. E. Greenfield

Rev. F. Oldrieve

Mrs. Oldrieve

*List of Visitors Present on
Various Occasions.*

His Excellency the Governor of N. Rhodesia, Sir James Maxwell, K. C. M. G., Major the Hon. R. J. Hudson, Acting Prime Minister of S. Rhodesia, and Mrs. Hudson, Mr. C. Bullock, Acting Chief Native Commissioner, Mr. H. Jowitt, Director of Native Development, and Mrs. H. Jowitt, Rev. J. and Mrs. Roulet. Rev. S. Douglas Gray, President, N. Rhodesia Missionary Conference, and Mrs. Gray, Rev. J. G. Soulsby, and Mrs. Soulsby, Rev. G. Dahlquist, Pastor F. Björk, Mr. Ljungberg. Miss J. G. Rudd, Inspectress of Domestic Science, Rev. W. O. Winger, Miss A. R. Engle, Mr. and Mrs. H. C. Finkle, Dr. H. Martin, Mr. R. D. Gilchrist, M. L. A., Rev. T. D. Samkange and M. Rusike, delegates Native Christian Conference, and other friends.

SOUTHERN RHODESIA EUROPEAN MISSIONARY DIRECTORY.

Dutch Reformed Church Mission-

Morgenster Mission Address: P. O. Great Zimbabwe,
 Rev. and Mrs. A. A. Louw Snr. S. Rhodesia.
 Rev. and Mrs. H. W. Murray
 Rev. and Mrs. A. A. Louw Jnr.
 Rev. and Mrs. J. D. Moller.
 Dr. and Mrs. M. H. Steyn
 Mr. and Mrs. J. H. Kruger
 Mr. and Mrs. T. H. Barnard
 Mrs. S. Basson,
 Messrs. A. Engels, S. Haasbroek, G. R. Goosen, A. Daneel
 Misses H. Kotze, M. Joubert, S. Steenkamp, M. Hodgskin,
 S. Laubscher, J. Kruger.
 Sister E. Wells, Nurse M. Enslin

Gutu Mission Address: P. O. Gutu, S. Rhodesia.
 Rev. and Mrs. G. S. Murray
 Rev. and Mrs. W. J. Combrinck
 Mr. and Mrs. J. J. Marais
 Mr. and Mrs. J. Brandt
 Dr. J. E. Fischer
 Misses M. Froneman, A. Terblanche, and E. van Zyl

Chibi Mission Address: P. O. Chibi, S. Rhodesia.
 Rev. and Mrs. H. C. Hugo
 Rev. and Mrs. A. C. Jackson
 Misses C. Schoeman, and M. Frylinck

Pamushana Mission Address: Pr. Bag Pamushana,
 Rev. and Mrs. I. Botha Fort Victoria.
 Mr. G. J. Joubert
 Misses J. Heymann, and M. Coetzee

Alheit Mission Address: P. O. Gutu, S. Rhodesia.
 Rev. and Mrs. H. H. Orlandini
 Mr. and Mrs. E. Wepener
 Misses E. Erasmus and R. Raubenheimer.

Jichidza Mission Address: Pr. Bag Jichidza,
 Rev. and Mrs. J. F. Roux Fort Victoria.
 Mr. J. J. Combrinck
 Misses S. Conradie, and B. M. Visser

Fort Victoria Address: Fort Victoria, S. Rhodesia.
 Rev. and Mrs. J. M. Joubert.

Makumbe Mission Address: P. O. Buhera, via Enkeldoorn,
 Rev. and Mrs. P. A. Badenhorst
 Mr. J. de Waal
 Misses M. Ferreira and A. Prinsloo.

Anglican Church

Salisbury Address: P. O. Box 7, Salisbury.
 The Rt. Rev. the Bishop of Southern Rhodesia
 The Ven. the Archdeacon of Mashonaland and Director of
 Native Missions - S. J. Christelow
 Mrs. Christelow
 Sister Emma C. R. St. Mary's House, Salisbury.
 Mother Annie P. O. Box 1056, Salisbury

Bulawayo
 The Ven. the Archdeacon of Matabeleland - A. M. Mylne.
 Address: St. John's Rectory, Bulawayo.
 Sisters Hilary, and C/o do do
 Stella Jane C. R.
 Miss Robinson 20a Fife Street do

Plumtree Address: The School, Plumtree.
 Rev. R. L. Cranswick

Gatooma Address: The Rectory, Gatooma.
 Rev. C. Lamont

Marandellas
 Rev. E. W. J. Crane Address: St. Bernard's Mission
 Marandellas.

Umtali Address: P. O. Box 199, Umtali.
 Rev. C. Kibble

Que Que Address: The Rectory, Que Que.
 Rev. R. Finch

Bonda Address: St. David's Mission,
 Rev. H. G. Lawrence Bonda, P. B. Rusapi.
 Mrs. Lawrence
 Misses Pennell, Blomfield, and Dobbs

Glendale Address: St. Alban's Mission,
 Rev. A. B. Le Sueur Glendale.
 Misses Tully and Langham

Penhalonga Address: St. Augustine's Mission,
 Rev. Father R. H. Baker C. R. Penhalonga.
 Rev. Father B. H. Barnes C. R.
 Rev. Father H. Buck C. R.
 Rev. Father S. M. T-Ross C. R.

Rev. Father D. W. T. Shropshire C. R.

Rev. Father K. Maclachlan C. R.

The Sisters C. R. (8) St. Monica's, Penhalonga.

Rusapi Address: St. Faith's Mission,
Rev. Canon E. W. Lloyd Rusapi.

Mr. C. F. Green

Misses O. Shaul and Taylor

The Sisters C. R. (4)

Rev. H. Glover Epiphany Mission, Rusapi.

St. Patrick's Gwelo Address: P. O. Box 61, Gwelo.

Rev. H. S. Edwards

Rev. and Mrs E. D. K. Wood

Miss Hutson

Wreningham Address: All Saints Mission,
Rev. Father Andrew S. D. C Wreningham.
Brothers James and Chad Stephen S. D. C.

Fort Victoria Address: The Rectory,
Rev. A. S. Troughton Fort Victoria.

Church of Sweden Mission.

Mnene Mission Address: Mnene, P. O. Belingwe,
S. Rhodesia.

Rev. and Mrs. G. A. Bernander

Rev. and Mrs. H. von Sicard

Rev. A. Albrektsson

Dr. and Mrs. N. Tilander

Mr. and Mrs. Carl Andersson

Mr. S. Fredriksson

Sisters G. Erdström, D. Eriksson, A. Eriksson,

Signe Lundell and K. Svensson

Misses A. Larsson and A. Svensson

Masase Mission Address: P. O. West Nicholson.

Rev. J. Othenius

Mr. and Mrs. Johs. Bergman

Sisters M. Kohlquist and E. Persson

Gwanda Address: P. O. Box 13,
Rev. and Mrs. V. R. Rickland Gwanda.

Salvation Army

Salisbury Address: P. O. Box 14,
Lt. Colonel and Mrs. Moffat Salisbury.

Major and Mrs. Bentley

Major and Mrs. Stoye
 Captain and Mrs. Pointer
 Adjutant and Mrs. Kirby

Pearson Farm, Salisbury.

Bulawayo

Staff-Captain and Mrs. Salmons
 Commandant and Mrs. Potgieter
 Adjutant and Mrs. Woodhouse
 Staff-Captain and Mrs. Salhus
 Captain and Mrs. Luttig

Address: P. O. Box 152,
 Bulawayo.

Usher farm, Leighwoods,
 Bulawayo.

Sinoia

Adjutant and Mrs. Bennett

Address: P. O. Sinoia.

Bindura

Adjutant and Mrs. Erikson

Address: P. O. Bindura

Miami

Ensign and Mrs. Jensen

Address: P. O. Miami.

Howard Institute

Ensign and Mrs. Kimball
 Ensign Dolman
 Captain and Mrs. Lewis
 Captain Mortimer
 Captain Andersen
 Captain Wilkinson

Address: Howard Insti-
 tute, P. O. Glendale.

Gwelo

Adjutant and Mrs. Ellis.

Address: P. O. Box 17, Gwelo.

London Missionary Society

Hope Fountain

Rev. and Mrs. Neville Jones
 Misses C. D. Huntley, M. A. Hudson, Edith Hewitt.
 Misses Florrie Ingham and Isobel Ross

Address: Hope Fountain,
 P. O. Box 858, Bulawayo.

Inyati

Rev. and Mrs. W. G. Brown
 Messrs. Hugh Rowland, Harker Snr., Harker Jnr.

Address: Inyati, S. Rhodesia

Dombodema

Rev. and Mrs. Whiteside

Address: Dombodema, Bulawayo

Shangani Reserve

Rev. and Mrs. W. W. Anderson

Address: Shangani Reserve,
 P. O. Lonely Mine.

American Board Mission

Mount Silinda Address: Mount Silinda, S. Rhodesia.
 Rev. and Mrs. John S. Marsh
 Mr. and Mrs. A. J. Orner
 Mr. and Mrs. S. J. Curtis
 Mr. and Mrs. W. L. Kincheloe
 Dr. and Mrs. W. H. Willis
 Mr. Richard B. Hack
 Misses Minnie Clark, Minnie Tonz, Mabel E. Larkins,
 Ivy Craig, Louise F. Torrence, Edith J. Fuller, and
 J. MacMorran

Chikore Address: Craigmores, S. Rhodesia
 Rev. and Mrs. Fredrick Dixon
 Dr. and Mrs. W. T. Lawrence
 Miss Fannie E. Ellener

Gogoi Address: Gogoi, via Mt. Silinda.
 Rev. and Mrs. J. P. Dysart
 Miss Gertrude H. Merrill

Brethren in Christ Mission

Matopo Mission Address: Matopo Mission, Bulawayo
 Rev. and Mrs. L. B. Steckley
 Rev. and Mrs. C. F. Eshelman
 Rev. R. H. Mann
 Mrs. Sallie K. Doner
 Miss Anna Wolgemuth

Mtshabezi Mission Address: Mtshabezi Mission,
 Rev. and Mrs. W. O. Winger P. B. Bulawayo.
 Mrs. Naomi Lady
 Misses Mary Brenaman, Sadie Book, Martha Kaufman,
 and Lois Frey

Wanezi Mission Address: Wanezi Mission, P. B. Filabusi
 Rev. and Mrs. H. J. Frey.

Wesleyan Methodist Missionary Society

Salisbury Address: P. O. Box 285, Salisbury.
 Rev. and Mrs. Frank Noble
 Rev. and Mrs. Herbert Carter
 Rev. and Mrs. G. T. Start 5 Central Avenue, Salisbury.
 Rev. and Mrs. Holman Brown C/O Box 285, Salisbury.

Epworth Mission Address: Epworth Mission, Salisbury.
 Rev. and Mrs. Frank Mussell
 Misses M. Pratten and M. Baker

Bulawayo. Address: 111 Main Street, Bulawayo.
 Rev. and Mrs. Oliver Roebuck
 Rev. and Mrs. G. H. B. Sketchley 35 Abercorn Street, do
 Rev. Robert Forshaw do do

Waddilove Institution Address: P. O. Marandellas
 Rev. and Mrs. Percy W. Searle
 Rev. and Mrs. G. E. Hay Pluke
 Mr. and Mrs. H. H. Morley Wright
 Mr. and Mrs. F. Sadler
 Mr. and Mrs. G. W. Spry
 Mr. and Mrs. R. S. Addison
 Misses W. Phillips and Palin
 Nurse M. Dry

Tegwani Institution Address: P. O. Box 14,
 Mr. and Mrs. W. M. Tregidgo Plumtree
 Mr. and Mrs. T. Carter

Plumtree Address: P. O. Box 14,
 Rev. Edgar H. Bowen Plumtree

Shabani Address: Chibero Mission,
 Rev. and Mrs. D. W. Evans Norton

Gatooma Address: P. O. Box 13,
 Rev. and Mrs. James Stewart Gatooma

Sinoia Address: P. O. Box 51
 Rev. and Mrs. Walter Howarth Sinoia

Selukwe Address: P. O. Box 3,
 Rev. Arthur W. Heath Selukwe

Methodist Episcopal Church.

Old Umtali Address: Old Umtali,
 Rev. and Mrs. R. C. Gates S. Rhodesia.
 Rev. and Mrs. H. I. James
 Rev. and Mrs. R. F. Wagner
 Rev. E. H. Greeley (retired)
 Misses Stella Huss, Pearl Mullikin, Jessie Pfaff,
 Frances Quinton, and Ila M. Scovill

Umtali Address: P. O. Box 55,
 Rev. and Mrs. M. J. Murphree Umtali.
 Miss Beulah Reitz Native Girls' Hostel,
 Umtali

Mtoko Address: Mtoko,
 Rev. Wilfred Bourgaise Via Salisbury

Address : Mrewa
S. Rhodesia.

Address : Nyadiri, via
Salisbury

Address: Mutambara,
S. Rhodesia

On Furlough
 Rev. and Mrs. J. R. Gates, Rev. and Mrs. F. G. Mauger,
 Rev. and Mrs. T. A. O' Farrell, Rev. and Mrs H. E.
 Taylor. Misses Mildred Benson, Marjorie Fuller,
 Ruth Hansson, Ona Parmenter, Oril Penney, Lulu Tubbs,
 J. G. Woodruff.

Church of Christ.

Address: P. O. Box 50,
Bulawayo.

Address : P. O. Shabani

Mashoko Mission Address : P. B. Fort Victoria
Mr. and Mrs. J. R. Hay

Salisbury Location Address: P. O. Box 807,
Mr. and Mrs. S. D. Garrett Salisbury

Huhuyu Mission
Mr. and Mrs. W. N. Short

Address: P. B. Macheke.

Presbyterian Church.

Bulawayo Address: P O. Box 106, Bulawayo
Rev. and Mrs. C. E. Greenfield.

Intabasinduna Reserve Address: P. O. Heany.
Rev. J. C. Mills.

Salisbury Address: P. O. Box 50. Salisbury.
Rev. J. Kennedy Grant.

[illegible]

Interdenominational Missionary Conference.

PRESIDENTIAL ADDRESS.

Ladies and Gentlemen.—I take for the subject of my address “Missions and Governments.” In dealing with the subject, I wish it to be understood that in any remarks of a controversial character I alone am responsible. I wish complete freedom for what I have to say—I hope that it may help towards a serious consideration of this very important subject—but neither this Missionary Conference nor the Church to which I belong is to be held responsible for any words I may use. And if remarks at times are made in a seemingly provocative manner, I have deliberately so stated them, as it seems better to make one's points as outstanding as possible. I would only say that in all cases I have refrained from anything that may in any way be regarded as criticism of individuals.

The relation between missions and Governments is but one aspect of the age-long conflict between the Church and the world. It may be said that the problem has existed from the beginning of Christianity, but so long as there was an age of persecution the world was in obvious opposition to the Church, and the problem and the balance of relationships did not arise. It was when peace came to the Church by the accession of the Emperor Constantine that difficulties began which have continued more or less in varying forms until the present day.

Bishop Westcott is reported to have said that the world got into the Church in the fourth century, and we have never since been able to get it out; or, as another writer has said, “The spirit of the world by inoculating society at large with a very diluted and attenuated serum of Christianity secured for it an immunity from violent and inconvenient attacks.” The Church made alliance with a world which became Christian in name, but only in name. And as we read the story down the ages we are forced to ask whether it be not true for the Church as well as for the individual disciple that friendship with the world is enmity with God, and that it is indeed possible for the Christian Society, as for the individual, to gain the whole world, and yet to lose her own soul.

It would be impossible within the limits of a short address to make an historical survey of the situation in the past, and the various stages by which we have arrived at the intricacies of our African problems, which have resulted from the occupation of the continent in a comparatively brief period by explorers, traders, colonists and missionaries. It is sufficient to say that we as missionaries have to face the problem of reconciling an aloofness from, and at the same time an intimate association with States, Empires and governments; an independence of the existing standards of the State, and a concern not merely with the individual citizens of the State, but also with its home life, laws, commerce, public health, education and international relationships. Few nations are at the present time in a condition of stability, though all are trying to attain such a condition as the outcome of the social, political and economic revolution through which we all are passing. It is well to remember that stability can only be attained by the pursuit of a steady idealism.

Governments are in their very nature and function changeable, because they express and reflect the changing or developing policy of nations. Moreover, “government” is in itself an abstract term. What it means in any given area where missions are working is the ideas (or prejudices) of certain administrators, magistrates, medical officers, or educationists on the spot, or the interpretation put by them upon the ideas (or prejudices) of certain other people for whom they act.

There is undoubtedly much happy and fruitful co-operation both within and without the British Commonwealth. Action in regard to the opium traffic, the fight against tropical diseases, the slave traffic and traffic in women and children, as well as in education and general social advancement. On the other hand, there is evidence of uneasiness lest by becoming too much identified with the humanitarian schemes of civil authorities Christianity should be losing its savour. Here the relation of missions to governments is seen to be part of the whole problem of Christian witness in social life. In the early Church this problem hardly existed as we know it. The Church and the world stood over against each other in violent contradiction. In the Middle Ages the problem was non-existent for an opposite reason, for the accepted social ideals of the society of that period were those of a united Christendom—even though in practice those ideals were not attained.

To-day, on the other hand, we stand at the end of a period when for some hundreds of years society has not reckoned to be carried on on Christian principles, and in which there has been a gradual abandonment of Christian idealism as impracticable; while, on the other hand, there seem also to be indications that Christian principles are in some directions being increasingly abandoned altogether in spite of their apparently in other directions becoming embodied in social and political life.

Two quotations may be given from people with an African experience. One writes:—

“Missions are in a cleft stick, and it is not the hostility of the Government that causes the difficulty, but its goodwill. Christian missions need to re-emphasise their Christian mission. Theologically speaking, a doctrine of grace needs to replace the present doctrine of nature. . . . The aim of Christianity is to rescue the world from sin, not misguidedness, or an untidy mind or bad habits.”
Another says:—

“The religion of a government can seldom be other than the common ground of agreement among its supporters, and though at the present time governments may be friendly, one must always remember the lesson of the secularisation of the Church in the fourth century. . . . The fact is that governments can never afford to allow large corporations to exist in their midst with a complete field of independence and with ideals which may possibly conflict with those of the State, and so they are prepared to get some measure of control under the guise of a friendly subsidy. The Church itself has at times shown that there are few more effective ways of silencing a tiresome priest than by promoting him to be a dignitary; it is not surprising if the State tries to follow something of the same plan in its dealing with the Church.”

It is obvious that the increasing comity of missions tends to invite the co-operation of governments with missionary work. As long as the missions of various denominations were going their own way, none of them were to any large extent strong enough to be active partners with governments in the working out of any common policy. In 1910, however, the Edinburgh Conference gave expression and impetus to co-operation between various missionary bodies, and the next step of co-operation between representatives of these bodies and representatives of governments followed in a more or less natural way. It may be said, from the missionary point of view, that the present time is an age of conferences, and it is the fact of the existence of such a Conference in the Colony of Southern Rhodesia that brings us together here to-day.

But associated with this movement there are certain drawbacks and dangers which it would be foolish for us to ignore.

There is a subtle danger in the looseness wherewith we are growing accustomed to speak of the "*churches and the Church.*" The Anglican Bishop of Gloucester (Dr. Headlam) in his Bampton Lectures says:—

"It has been suggested that the expression 'the churches' might be useful (in the literature of the early Church) in the same manner as has become customary in certain modern circles, for a number of different societies in each place separate from one another, just as there are what are called Roman Catholic, Anglican, Wesleyan, Congregational churches in one city. It is difficult to conceive of anything more fundamentally alien to the whole spirit of the New Testament than this. . . . No justification can be found in the New Testament for our modern divisions."

No doubt the more thoughtful among us are aware of the danger of treating organisations such as this which express the comity of missions as though they were identical with synods of the whole Christian Church, and some are doubtless shy of a federalism which can do little or nothing to curb idiosyncrasy, and which may be in danger of being in a large measure content with something less than a unity which rests on Holy Order.

It is with considered deliberation that I venture to mention this, for it has its bearing on the constitution of this Conference, where in para. 7 we read:—"The Conference to consist of ministers, missionaries and other workers in connection with any denomination operating in Southern Rhodesia; the said denomination having been admitted into the Conference by the vote of the Conference." By this I understand that we meet together as a collection of individuals of different denominational affinities, but as individuals and not as delegates from the various churches and religious bodies to which we belong. No vote of this Conference in any way binds the various religious bodies; and as regards each one of us as individuals, I understand that even if we vote in a particular way in the Conference, such a vote is to be regarded as an expression of a private opinion which may be over-ruled by a higher authority if circumstances so require. I do not say that this would often be the case, but it is on these terms that we are able to meet and to take part in our various deliberations. Conferences such as this have their value primarily from the fraternal intercourse for which they provide opportunity, of which we should be deprived if gatherings such as this did not bring us together. Secondly, I feel that their value is shown by the resolutions we are able to pass after full discussion on matters where we are able to arrive at a statement which more or less is the expression of a common mind, and thirdly, there is also a value to be seen in those occasions which from time to time are marked by a sharp difference of opinion, where the fact of such divergence makes it plain that the time has not yet arrived when we can take common action in regard to the point that comes under dispute.

It seems well to draw attention to these points, for occasions have been known in the past where government officials or others appear to have been considerably surprised to find that some individuals have not accepted the resolutions of this Conference as final decisions which had something of binding force.

We need also to notice that a Conference such as this tends more or less inevitably to develop a corporate character and outlook of its own, even though it is comprised of different missions and earnestly desires to interpret their mind; and the habit of negotiation with government through such an organisation means that the organisation may tend to commit

individual missionaries to a policy in relation to government which they cannot conscientiously accept.

These I believe are real dangers which we need to remember, but the fact of their existence does not warrant an attitude of cold aloofness. Rather do we find in them a challenge to humble and sincere and critical co-operation, which should stir us into more fervent and penitent prayer and work for Christian unity.

One of the special difficulties in cases where governments look to Conference for guidance in regard to matters such, for instance, as education (to take a concrete example) appears to me to be this. I take my illustration from the Conference at Le Zoute, at which I was present in 1926. The missionary bodies meet together, they hold a full discussion in the presence of representatives of various governments, they issue a report in which outlines of a policy are stated, but it is all done from the missionary side. The missionary bodies lay their cards on the table; the governments keep theirs up their sleeves. No doubt such a situation is more or less inevitable with our present system of party parliamentary government, and it seems to be coming to be increasingly recognised that a democratically elected parliament can be at best only one vital expression of the consciousness of the community, that no political theory can afford to ignore the numerous forms of associative and institutional life of the community outside parliament, and that the most democratic parliamentary system may fail because it is not capable of guiding the community along creative lines of development. And it may be well for us to bear in mind that in colonies such as ours the various missionary bodies, when gathered in a constituted conference, have an opportunity—indeed, it may be said an obligation—to give expression to a large part of the spirit of the community, and that they in no sense owe their being or their authority to the creative fiat of the State.

We have always to take our stand against the theory of the omnipotence of the modern State. The claim to State absolutism, which appears to be a dominant notion with most modern politicians, is precisely one which no religious society can admit without being false to the very idea of its existence, or placing the divine law at the mercy of political convenience. It would be unbecoming for me here to seek to develop a line of thought in accordance with my own personal beliefs about the Church, nor have I any desire to do so. But I do desire to emphasise this: that the atmosphere in which law has lived for hundreds of years has been all in favour of the doctrine that recognises two and only two social entities—the individual on the one hand and the State on the other; whereas it is a fact that our social life presents itself as a series of groups which can show clear signs of a life of their own, inherent and not derived from the concession of the State. The State may recognise and guarantee the life of such societies, and may demand marks of recognition and guarantee for so doing, but it no more creates that life than it creates the individual, though it orders his birth to be registered. And it is one of the problems of the future to secure from legal theory the adequate recognition of the positions of such societies, among which the churches may claim to be included, and noticeably so in the life of our British dependencies, where their missionary activities are largely devoted to work among the subject races who politically have no voice, or one which for practical purposes is inaudible.

Further, the conscientious claim for such liberty for ourselves cannot stop at this point. History shows us otherwise. Throughout the struggles of the sixteenth and seventeenth centuries it was the right of their own Church to exist as a trainer of character, which drove the Jesuits, Huguenots, Puritans and Dutchmen to become, often in spite of themselves, the promoters of liberty. For all these men character was bound up with religious system; many of them did not care for and some of them definitely disapproved of religious and political liberty. But they were one and all driven to fight for the existence of that society, whatever it

was, which was for them the true home of the spirit and could alone direct it to the highest ends. This they did in spite of all theories of the risks of rebellion, or the evils of anarchy, or of accusations of embarrassing the government, and sometimes in astonishing contradiction to the principles which in other spheres they maintained. It is perhaps true to say not that civil liberty is the child of religious liberty, but that liberty, whether civil or religious, was the work often reluctantly, sometimes unconsciously, undertaken by communities of men who had an end higher than political, who refused to submit religion to politic arguments and who fought for ends never entirely utilitarian, for indeed the eternal argument for liberty is the right of human nature to reach the noblest.

It is here that we come to touch on the problem of native education, or to use the better title adopted by the Department appointed by the Government to handle this important subject—*native development*. Details in criticism of administration may no doubt be found—for no human work is perfect—but we ought to do everything in our power to prevent the work that has been carried to its present point from being hampered or set back as some are urging on the grounds of political expediency. To hinder the development of the native peoples of the Colony would be as much an act of oppression and despotism as the hindering of the development of the European, for the evils of oppression and despotism are not primarily to be found in the suffering, but in the deterioration of character which they produce—a deterioration which in the long run is noticeable not only in the oppressed, but in the oppressor. And the real problem of poverty in our days, whether for Europeans or for natives, is not so much the lack of the bare necessities of existence, but the diminished opportunity of nobility of life.

It is vital that missionaries should continue to think out and try their very best to agree upon the aim of Christian education. Character and conduct inevitably depend upon creed and philosophy, upon our answer to the question "*What think ye of Christ?*" And we have to beware of a Christ who is created in our own image, for it is extraordinarily easy to confuse Christ Himself with our ideas of Him. And granted that we all to a greater or less extent fashion the Christ in our image or in compensation for our own defects, we need every help to keep before us and over and against our one-sided littleness the objective grandeur of Him as the full revelation of God. And it is only as we keep this vision before us that our work will have that true efficiency which is so vitally necessary—the efficiency which is the outcome of loyalty to Christ and not of any lower motive.

If they are faithful to this ideal, times are bound to arise when missions will embarrass governments, from the very fact that the Gospel is a fermenting influence, and Christians can never be content with the *status quo* which government officials are often too anxious to preserve. It may not be possible to ensure that no conflict shall ever arise; and in such cases the State will always have the last word, because she has material force at her disposal. Yet she will do well to recognise the power of spiritual principles and to remember that though the Church has been compared to an anvil, it is, as a Huguenot leader reminded Francis I. of France, "an anvil which has broken many hammers."

And the Church, if in any case she feels bound to refuse obedience in duty to a higher allegiance, must be prepared to suffer for doing so; for, after all, adversity and not prosperity is the birthright promised by her Lord. It is our business to be faithful to principles, and to be careless about results; it is the putting of results before principles which has so constantly proved disastrous. We must level up the world and not level down the Church, so "that the whole world may feel and see that the things which were cast down are being built up, and the things which had grown old are being made new, and that all things are returning to perfection through Him from whom they took their origin."



